

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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## SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

## NOTES BY THE WAY.

The Rev. R. W. Boynton has 'found' us with a philosophical Discourse on 'Greek Idealism and Present Thought.' The ancient Greeks, from Thales on to Aristotle, he thinks, deserve to rank above our recent explorers:—

They discovered thought itself, and laid down the general laws in obedience to which the later masters in the science of nature and of man have drawn their charts.

When we go back to the Greeks, we return to first principles. We re-lay the foundation of all effective thinking about the Universe and about ourselves. We do not merely resurrect as literary curiosities the products of an ancient people. Rather we hear each mighty Greek say in his turn, 'Before Science was, I am!'

No barrier can be raised against the advancing flood of Science:—

We must face forward; not try to turn the hand upon the dial of knowledge backward. If empirical science, despite its triumphs in its own field, has for us no oracle upon the questions that it consigns to the realm of the Unknowable, none the less our minds will keep at work upon those very problems, until we either find or break a way into the mystery.

It is here, says Mr. Boynton, that the significance of the Greek thinkers appears:—

Science cannot successfully be opposed by a front attack. In its own realm it cannot be opposed at all, nor should be, for it is beneficence itself. But by a flank movement we may re-survey the positions of science in regard to matters of primary concern to our spiritual life, and win a new standing ground for the rational consideration of what we shall never, so long as we can think, consent to leave permanently beyond our reach through reasoned speculation. Science has made such splendid conquests in its own sphere that it may seem unworthy to look too narrowly into its credentials. It explains so many aspects of the world so perfectly that we all too easily incline to let it explain everything. Its initial postulate, the unity and uniformity of nature, has become such a matter of course in our thinking that we do not stop to ask whence it arises in us. Yet there are previous questions, some answer to which must be had before any of the ambitious and far-spreading constructions of science can be authenticated. How is it that we are able to think coherently at all? What is rational thought, in itself and in relation to that which, for a better name, we call 'outward reality'? Is there any outward reality, and, if so, what is its ultimate nature? Such questions underlie all our conscious thinking; and for their answer we must turn in the

first instance to that outburst of free speculation upon the Universe and man that developed so wonderfully in Greater Greece twenty-six centuries ago.

'Pentecost, the Model Séance' is the title of a racy article in 'Reason.' The little upper room, says the writer, was the birthplace of Christianity.

But for Pentecost and its remarkable outpourings of spirit power, the birth and life work, the miracles and teachings of Jesus, had been in vain. But for this, the dispirited disciples had disbanded, and Christianity would have gone into speedy oblivion. It was Pentecost that supplied the life and inspiration, the missionary zeal and enthusiasm to the new gospel which otherwise,—after the loss of their leader—the early Christians had abandoned as a hopeless propaganda.

The world owes to Pentecost the spread and perpetuation of the Christian faith.

But what was Pentecost?

In all essential characteristics it was a séance with every demonstration of spirit communion, and every manifestation of spirit presence and spirit control.

Spiritualism explains Pentecost rationally, and furnishes in the modern séance abundant illustrations of all the chief occurrences of that remarkable occasion.

Then follows a detailed statement of similarities between the phenomena of Pentecost and certain experiences of modern Spiritualists. 'Orthodox Christianity,' says this writer, in conclusion, 'has no explanation of this seemingly miraculous fact save as it refers it and like miracles to the "supernatural," and takes refuge in the unknown and unknowable. . . . I challenge Orthodoxy to produce a rational explanation of the occurrences of Pentecost, or any other theory of the phenomena there occurring, than the spiritualistic.'

Dr. Funk, of Brooklyn, in conversation with an interviewer, freely admitted that many who professed to be mediums were frauds, but he did not consider that proved anything against Spiritualism. Twenty years ago, Marconi, with his claims as to wireless telegraphy, would have been in peril of incarceration in a lunatic asylum, but that system of telegraphy is now a commercial fact and is already becoming a common-place of daily life; and already we are going farther:—

A certain set of thinkers believe that it is possible for one person to transmit thought to another without any mechanical instruments whatever. If there is any truth in that contention it is the duty of scientists to investigate and ascertain the laws of operation so that this strange power can be fully understood and utilised. If thoughts can be transmitted from one living person to another in this world (and there seems to be pretty strong evidence that it can), why not from the spirit world back to us? That is the question. I think any person who shows possession of some of this strange power should be encouraged.

'Unity' reports an excellent discourse by Dr. H. W. Thomas on 'World Problems,' ending with the World Problem of Religion, concerning which he says, 'Upon no other is there more need of larger thinking.' That phrase 'larger thinking' goes to the root of the matter. We have been greatly impeded by, and afflicted with, much small



thinking in regard to Religion, and the result is a slow sliding down into agnosticism, disgust and indifference. Dr. Thomas says:—

Religion is asking for a restatement; it must be seen, not as some old dogma to be accepted upon authority, but as a profound reality appealing to the reason and conscience, as the attitude of the soul, as an inner consciousness of the Divine, a glad consenting to and going with the Divine, seeking to know and do the will of God, a life of reverence, of love, to be lived. Religion is the life of God in the soul of man.

The final foundations of religion are not in any book, are not affected by any truths of science or Higher Criticism. The foundations of religion are in the world beyond the books, in the soul and God. Inspiration is natural, continuous; the Divine is ever present and speaking to man, seeking to make real the life of the Christ in all souls.

There can be no greater loss to any age or people than the loss of this consciousness of the Infinite. It lowers all ideals, lessens all life, shuts up the soul to sense and time, weakens the imperative of the right, obscures the vision of the morally sublime and cuts off the path of hope.

But God lives; religion cannot die; there is coming a larger and better faith and hope; coming the religion of love to man and God in which divisions and strifes shall cease, and the souls of earth be one in the brotherhood of a world.

Mrs. A. S. Hunter has issued, through L. N. Fowler and Co. (London), an almost painfully plain little work on sexual matters. Its title is 'Our Young Men.' The intention is good, the tone pure, the lesson wholesome, the conclusion beautiful:—and yet we shrink.

From the same publishers we have also received a thoughtful pamphlet by J. H. Tuckwell, on 'Miracle and Law.' The reign of Law is asserted; Miracle is denied; the appearance of Miracle is explained; the natural transcending of Law is admitted, and mysteries 'below the threshold' are affirmed, but included in the category of Law. Altogether, a thoroughly modern little work.

There are probably many of our readers in London who were unable to attend Mrs. J. Page Hopps' Lecture on Voice Figures. They will be pleased to hear that a similar Lecture (illustrated by the same Lantern pictures) will be given by her on Tuesday evening, May 9th, at the Hall of the Theosophical Society, 28, Albemarle-street, W. Tickets (one shilling) can be had at the Office of 'LIGHT,' 110, St. Martin's-lane.

#### SPIRITUAL PRAYERS.

(From many shrines.)

Oh! Blessed God, the Light and Life of the Universe, come unto me more fully, and reveal Thyself to me, and help me to know Thee, that I may receive and dwell in Thee forever and ever. Amen.

UNION OF LONDON SPIRITUALISTS.—Conference at Stoke Newington, Gothic Hall, Bouverie-road, on Sunday, May 7th, at 3 and 7 p.m., Messrs. W. E. Long and M. Clegg. Subject: 'Christian Spiritualism: A Definition and a Defence.' Conference at 3, Battersea Park-road, Henley Hall, Henley-street, May 7th, at 7 p.m., speakers, Messrs. Gwinn, Adams, and Frost.—J. B. F.

A MEDIUM IN GALICIA.—'Psychische Studien,' for April, gives a portion of a long account of the phenomena obtained by a young man at Kolomea, in Galicia, Austria. The medium, the son of a Greek Orthodox priest, is studying medicine with a view to utilising an evident gift of psychic healing. He seems to have been naturally attracted to occultism, and much of his mediumship seems to have resulted from his having acted upon impressions. Thus, one day, he felt impelled to put two slates together with a pencil between; he did so, and immediately obtained direct writing. By daylight and without trance he has obtained slate writing, removal of a ring from his finger, which was held by a sitter, and *apports* of stones, apparently thrown by an unseen hand at some distance from the medium. In cabinet séances he has been firmly bound by unseen hands with a cord previously laid on his knees, his jacket removed while his hands were bound with sealed knots, and casts of hands, unlike those of the medium, obtained in softened paraffin wax. Hands have also been felt to touch the sitters under test conditions.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, MAY 11TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

DR. A. COLLES,

ON

'The Pursuit of Spiritualism—  
Shadows by the Way.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

May 25.—DR. J. M. PEEBLES: On 'Immortality: Its Naturalness, Its Possibilities and its Proofs.' (This is the Address which was rejected by the Council of the Victoria Institute.)

#### SPECIAL NOTICES.

##### MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Atkins, on Tuesday next, May 2nd, and also on the 9th inst., at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday, May 11th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, May 5th, at 3 p.m., prompt. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

SPIRITUALIST MAY MEETINGS.—The fourth annual convention, under the auspices of the Union of London Spiritualists, will be held on Thursday, May 18th next, at South Place Institute, Finsbury, E.C. At 11 a.m., Mr. W. Phillips and Mr. W. E. Long will deliver addresses, and Nurse Graham will give illustrations of psychometry. At 3 p.m. Mrs. H. Boddington will be the speaker, and solos and recitations will be given by Lyceum children. At a mass meeting at 7 p.m., well-known speakers will give brief addresses; vocal and instrumental solos and organ recitals will be rendered by prominent artistes. Collections to defray expenses. Reserved seats, 1s. each.



## AN ADDRESS BY DR. PEEBLES REJECTED.

It is with a modified yet righteous indignation that I wish to put on record a recent remarkable and unique experience.

I have been for fifteen years a promptly-paying member of the London Victoria Institute and Philosophical Society of Great Britain, of which body the Earl of Halsbury is president, but a paper upon 'Immortality' that I had prepared to be read at a meeting of that society on Monday, the 17th inst., was, at the last moment, rejected by the council in session.

Though yearly admiring many of the essays upon science and religion read and discussed by this distinguished body, I felt that the temple of this conservative Institute needed a 'living stone,' a present-day inspiration; and from the best and highest motives I prepared to furnish it under the name of 'Immortality: Its Naturalness, its Possibilities and Proofs.'

The thinking, progressive souls of the twentieth century do not care whether the old Moabites were polygamists or monogamists; whether Samson chased the foxes or was himself chased by foxes; but they do care and pray for the termination of this brutal war between pious Christian Russians and the more enlightened 'Pagan' Japanese; they do care about the unemployed in London and the street-corner beggars in New York; they do care about the uneducated, half-clad orphan and the weeping mother mourning over the cold, dead form of a loved child. With no knowledge of a future life, many Rachels are mourning without consolation!

Seriously pondering upon these momentous subjects, I selected *Immortality*, with its legitimate corollaries, as a fit subject for my paper. It was duly prepared, and handed to the secretary, Professor Edward Hull, LL.D., F.R.S., on April 3rd, and, according to the custom of the Victoria Institute, it was printed in pamphlet form, and sent out to many of the members, that they might know its contents, and be prepared for the reading and the discussion. The paper was in the hands of the officials and members for two weeks. All seemed well. In the meantime the secretary very courteously wrote to me, knowing the condition of my throat and lungs, and expressed the hope that I would be able to personally read the paper. The tickets of invitation had been printed and distributed.

The hour had come. The people had assembled. The reporters were at the table—then, and then only, was I summoned into the council room, and gravely informed that the council had decided that, 'for good and sufficient reasons,' the 'paper was not considered appropriate to be read' before the members and invited guests. Using the 'Daily Mail's' phrase, the 'address was closed before it began,' and the Rev. Canon R. B. Girdlestone, M.A., was substituted to deliver an address on the 'Resurrection.' The most of my friends, City officials and journalists, indignantly left the lecture hall.

The council having refused to accept my Paper, treating of the evidences of the Divine existence, and proofs from ancient testimonies, and present-day spiritual phenomena, in demonstration of a future conscious life, I withdrew it, and it is now my property. Spiritualism was the crux, and yet, at the head of the printed pamphlet—sent out by the Institute—was this passage: 'The Institute's object being to *investigate*, it must not be held to endorse the various views expressed either in the papers or discussions.' But, inasmuch as it is the professed purpose of this body to 'investigate,' the inquiry naturally arises here: Could the members of the Institute 'investigate' and 'discuss' a paper which was forbidden to be 'read'?

I need not dilate upon the shock, or the crushing, mortifying position in which this belated decision placed me. It is passing, and almost mirthfully, strange that this council and the learned members had previously received, and had discussed, a paper on the 'Venomous Snakes of India'; and another paper (see Vol. XXXIII.) of twenty-seven pages was read by the Rev. F. A. Walker, D.D., upon 'Hornets,' particular stress being laid upon the point as to what 'period of the year do queen hornets leave their nests.'

Think of it! A distinguished body of ministers, clergy-

men, and titled scientists permitting a paper to be read upon the characteristics of 'Hornets' and 'Wasps,' yet rejecting a paper treating of the ancient and present-day proofs of human immortality! As I have said, Spiritualism was the crux, and yet these clergymen should not be frightened at Spiritualism, when many of the brainiest and most scholarly men of the world are Spiritualists—when the illustrious Dr. Jowett, Master of Balliol College, Oxford University, in a sermon upon 'Faith, Doctrine, and Immortality' (p. 319), says: 'The spirits and forms of the dead seem to hover around us and to be about our bed and about our path, sometimes for a shorter and sometimes for a longer period after they have been taken from us.' Jesus asked (I quote from memory), 'How much, then, is a man better than a sheep?' and I shall ever say, when thinking of the Victoria Institute and Philosophical Society of Great Britain, how much better is immortality, with its angel ministries and spirit messages, than the 'hornets' and 'wasps,' and the 'snakes of India,' the characteristics of which this Institute allowed to be described in a paper (of twenty-one pages) by Sir Joseph Payrer, M.D., LL.D. By the way, there is no reference in this exhaustive paper upon snakes to the rib-made woman of Eden, and her conversation with the 'serpent'!

The extraordinary treatment I have received from the council of the Victoria Institute excites in me not the least anger, but rather the fraternal feeling of a most condescending pity. And yet, owing to my abiding and unbounded faith in God and the fulfilment of His mighty purpose in creation, I believe in the future enlightenment and final salvation of the members of this Institute's council; basing this beautiful belief in a degree upon this sacred scriptural passage: 'The Lord preserveth the simple.'

J. M. PEEBLES.

[We have much pleasure in announcing that Dr. Peebles has kindly consented to give his 'rejected' address on 'Immortality: Its Naturalness, its Possibilities and Proofs,' to the Members and Associates of the London Spiritualist Alliance, on May 25th next, and we are confident that he will receive a very sympathetic welcome from a large and appreciative audience on that occasion.—  
ED. 'LIGHT'.]

## THE HEALTH OF SPIRITUALISTS.

Writing in the 'Herald of the Golden Age,' Mr. Laurence Gilbertson controverts the popular superstition that the study of Spiritualism is injurious and dangerous. He affirms that the whole history of the Spiritualist movement refutes the suggestion that 'moral, mental or physical collapse' results from the practice of holding intercourse with spirit people. Mr. Gilbertson says:—

'The present editor of "LIGHT," Mr. Dawson Rogers, who is also president of the London Spiritualist Alliance, and has been almost a lifelong adept in spiritual research, is over eighty years of age. Dr. Alfred Russel Wallace, the collaborateur of Darwin, and another lifelong Spiritualist, is eighty-two; and half-a-dozen other octogenarians come readily to mind. Sir William Crookes, the founder of Scientific Spiritualism thirty years ago, is seventy-three; the Rev. J. Page Hopps, a life-long teacher of Spiritualism on the line of Christian ethics, is seventy-one; and Professor W. F. Barrett, one of the founders of the Society for Psychical Research, is sixty-one.'

'These are all men of distinction in the world of science, literature, or religion. Their soundness of body and brain, and purity of soul, are above reproach; and there are hundreds more, less known but equally good witnesses to the fallacy of attributing debility of any kind to communion with the unseen, or investigation into the truths which it has to unfold.'

MRS. J. STANNARD.—A representative of the Bombay 'Indu Prakash' interviewed 'Mahatma Aganya Guru Paramahansa' recently, and in the course of their conversation the 'Mahatma' said: 'My plans have been a bit changed by the arrival of Mrs. Stannard. She has expressed her earnest wish to learn Vedantism as it is expounded in the ancient Scriptures, and not as interpreted by Theosophy. She has come as a student, and, with the help of two or three others, will be taught everything, and as she learns she will put everything into English at first hand and in correct terminology.'



## WRONG METHODS OF INVESTIGATION.

It was with sincere pleasure, and a sigh of relief, that I read, in 'LIGHT' of last week, the Editorial declaration regarding the attitude of 'LIGHT' towards public promiscuous sances and also the announcement that we are to be spared, in future, the distressing reports of, and the vain controversies regarding, alleged 'exposures' of mediums; and I believe that that declaration will be hailed with satisfaction by the majority of the readers of 'LIGHT.' I think it is only right that those who neglect the numerous warnings which have so frequently been published should be made to realise that they must not look to the general body of Spiritualists for sympathy or support when they raise an outcry of 'fraud.'

In an address by Mr. Stainton Moses, delivered on January 26th, 1880, and printed in his 'Higher Aspects of Spiritualism,' there are a number of passages which, although spoken a quarter of a century ago, are, I think, remarkably applicable to the situation created by recent events. Mr. Moses said:—

'We are foolish, indeed, if we do not attempt to learn from experience. . . I believe the whole method of conducting materialisation sances to be erroneous, calculated to introduce elements of uncertainty, and to produce results which we are compelled again and again to deplore. . . We should have more thought for the fair fame of the movement than to expose it to the danger of such association with what the world will surely brand as fraud. And we should hesitate long before we permit any who have not familiarised themselves with the simpler objective phenomena of Spiritualism to be introduced to the observation of a fact which, seen under the best possible conditions, is astounding, and almost staggering to the reason, but which, presented, as it too frequently is, amid conditions of darkness and secrecy that seem devised for the very purpose of mystification, can convince no one who is worth convincing, or who is not already satisfied by other means.'

Although this was said about materialisation sances, it applies with equal force to the unsatisfactory and mystifying conditions under which many physical sances are now frequently conducted.

Most experienced Spiritualists will agree, I think, with the hope expressed by Mr. Moses, that:—

'For the future we shall be content with eliciting such phenomena as can be had without secluding the medium, and with light sufficient for observation. . . It is our duty to present to inquirers, so long as we allow them to resort to us for information, nothing that can savour in the faintest degree, to the most suspicious mind, of fraud, whether the imposture be earthly or spiritual. Better that all sances should be stopped at once than that another cause of distress . . . should occur. . . Dark circles should be relegated to private meetings when no tests are wanted, and where such sances have their place and their use. . . I am sure that the conditions under which ordinary public circles are usually held are fatal to the medium, and land the sitters in bewilderment, even when they do not induce spirit imposture.'

It is quite true that the phenomena of Spiritualism cannot be discredited *en masse* by reports of fraudulent practices (real or supposed) on the part of mediums. As Mr. Moses says:—

'The phenomena of Spiritualism are irrefragably established on too wide a basis of demonstration to be shaken: and, deplorable as these repeated shocks to weak faith undoubtedly are, the mediumship which is incriminated by them is a proven and assured fact. When we are more careful in our methods of eliciting these phenomena, we shall find that it is our own ignorance and folly that are, in very many cases, responsible for the results that we deplore.'

When shall we, as truth-seekers, learn the lesson and accept the responsibility?

The remedy will alone be found, I think, when we unite for spiritual communion and not merely for the repetition of 'signs and wonders,' as such. The present state of things will never be remedied until we learn that, to use the wise words of Mr. Moses:—

'*Spiritualism without spirituality is a body without a soul—* so little desirable that it is sure to lead its votaries to some form of physical, intellectual, or moral degradation; so entirely to be deprecated as that, even now, the whole movement suffers from its cultivation. When we learn to cherish Harmony and love Peace, to aspire to a life of true spiritual vigour and health, to regard the phenomenal evidences of spirit action only as the

signs and wonders that testify to the inner working of the inspiring and informing spirit that broods over the waste of waters of our earthly life, to avoid the depths where linger the mist and fog of earth, and to rise to the heights where we may breathe the pure and invigorating air that braces the spirit within us; when, in brief, we lift our souls to the noblest ideal that they can grasp, we shall leave behind us these bad dreams, and realise, as we cannot now, the spirit and the truth of Spiritualism.'

The diagnosis of the disease, and the remedy prescribed by Mr. Moses a quarter of a century ago, are as true and applicable now as then. The movement suffers from the cultivation of 'Spiritualism without spirituality,' and the remedy is to rise to the higher plane where harmony and peace prevail.

AN OLD SPIRITUALIST.

## IS THE SOUL STILL GROWING?

Writing in the 'Referee' of April 16th, 'Merlin' comments upon Dr. Funk's book 'The Widow's Mite,' and suggests that not only has 'science entered upon a new region of investigation, but that the human soul itself is actually in process of development,' and he appeals to telepathy, or thought-transference, in support of that suggestion.

There is nothing new to Spiritualists in the idea that the growth of man is taking a new and higher direction, and that the race is ascending and becoming fit for the development and exercise of psychic sensitiveness, or power of response to thought-vibrations from both embodied and disembodied intelligences. It is an orderly and natural continuation of the evolutionary process which has been at work throughout the ages; carrying the manifestations of spirit—in its association with matter—stage by stage from plane to plane, and is now lifting humanity from the mere instinctive, or intuitive, belief in immortality on to the plane of scientific conviction, as the result of spiritual knowledge acquired by the unfolding of faculties which give to their possessors first-hand evidence of the existence and reality of the spirit and its relation to the spirit people of the after-death world.

As these powers of psychic perception are evolved and trained, as the laws governing them are better understood and obeyed, what knowledges may not be ours? As 'Merlin' says: 'Were there but two telepathic experts in the world whose impressions of each other's thought could invariably be relied on, we should be much nearer to a solution of this strange problem than we are. The fact that the power exists is not to be denied.'

By-and-bye we shall have the 'Merlins' and Andrew Langs, and possibly the Podmores, admitting the fact of telepathy between this world and the next! and, to again quote 'Merlin,' 'we have but to master a knowledge of the conditions which are favourable to the telepathic communication of thought [including communications from the other side] to make a great stride towards its control, and if that were once secured it would revolutionise the world.'

It is the recognition of that great fact that justifies us as Spiritualists in boldly and unflinchingly standing to our guns in spite of all opposition, ridicule and abuse, and all the disheartening and perplexing experiences through which we pass. The world is coming our way. The race is growing up to the plane of psychic self-culture, and ere long the despised and rejected Spiritualism will be appraised at its true worth and recognised as the John the Baptist that heralded the opening of the heavens and the coming of the angels to earth!

A BISHOP ON DEATH.—The Bishop of Carlisle, preaching on Palm Sunday, laid great stress on the importance of observing anniversaries. It was a great mistake, he said, not to observe birthdays, because every anniversary should be a time of recollection and resolution. Similarly, 'he would have brought to mind the anniversaries of the days of the death of loved ones, that we might realise as we dwelt upon the departed that death is not the great underer that men think it is, that death is but the thin veil between the visible and the invisible, and that though our loved ones are out of sight we are not out of their sight nor out of their recollection. If anniversaries were kept in this spirit they would help to ennoble, to dignify, and to exalt human life.'—*Carlisle Journal*, April 18th.



## THE PAINTING SÉANCES AT MANCHESTER.

MR. DUGUID'S REPLY TO MR. MARKLEW.

Having promised to give another séance at Manchester on my return journey, I felt it my duty to do so, notwithstanding that I was very unfit, through over fatigue, to undertake it. On the morning of Saturday, April 1st, being then staying at the house of Mrs. Kate Taylor Robinson, I was getting my box ready packed for going home, and finding a couple of blank cards with torn corners I took them out and put them in my pocket, there being no fire in the room to burn them—meaning to do so when I had opportunity. I may say that on various occasions I had given cards to sitters to tear corners from, to show that they could not possibly tear two alike, and these I always afterwards destroyed. Having some writing to do and some other business to attend to, I unfortunately forgot all about them being in my possession.

After I started for Mr. Stead's home, where the séance was to be held, a great fit of depression came over me and I would fain have given up the idea of going, but persisted in doing so. When my secretary and I arrived we found Mr. Marklew in company with the Steads.

Just after eight o'clock the séance began, and I have now to depend upon my secretary for the details of what occurred at the sitting. The trance painting having been done, preparations were made for the production of the direct paintings. The corners were, as usual, torn from two *intact* cards and it was not till then that Mr. Marklew demanded that two additional pieces should be torn from the cards. On my guides declining to alter the conditions at a moment's notice, Mr. Marklew was dissatisfied. The boxing gloves were then put on and the trellis work stretched across the table—which have hitherto been considered perfectly satisfactory as tests—the paint box, with the cards on it, being pushed away about an arm's length from me. I may here remark that it is absolutely impossible to put my hand through the trellis, and that the hand of a child was unable to be passed through the meshes when afterwards tried.

The gas being put out, the guides themselves tore two extra pieces from the cards; then the pictures having been painted by the spirit hands, the signal was given to light up. Mr. Marklew then declared there was adhesive substance on the corner given to him, which was absolutely false; no such thing could possibly be found there. He then said they were not so wet as they should be, but when I afterwards drew my finger across one of them the paint was cleaned off from the surface. Then the demand was made for me to undress, and though exceedingly angry I immediately threw off my coat and vest and was undoing my trousers when, sad to say, I found out my neglect of the morning in the shape of the two cards which I formerly mentioned. I then resisted all attempts to further undress, well knowing what would be said, as I knew they would seem to confirm the tales of my enemies. But three strong men set upon me, and after shamefully ill-using me in the struggle they secured the prize they were in search of.

I am prepared to give my solemn oath that I have told the truth in this matter, and that these two cards had nothing to do with the séance that night, and that all that was done were genuine spirit manifestations—both the trance picture and the direct spirit paintings.

I had made up my mind not to give another séance at Mr. Stead's house, as I felt unfit for it; and as Mr. Marklew had spoken of what he thought was a suspicious mark on one of the Saturday night's cards, on the Sunday I took the remainder of the cards I had in stock, six in number, to Mr. Stead, to show him that there were similar marks on them—the marks in question being streaks of the size with which the cards are prepared. These cards were handled freely by myself, Mrs. Douglas, and Mr. Stead, which I would not have allowed if I had foreseen I was to use them. Unfortunately I was persuaded to give another séance on the Monday, the 3rd inst., and two of these *handled* cards had to be used for the direct paintings, which is against the instructions of my guides. Still, though I knew positively that the paintings would be bad,

yet I thought the guides would be able to do something that would at least be satisfactory enough to show what could be done. The two cards were marked by Mr. Marklew and laid on the palette. The guides made four different attempts to paint upon them, but as, by the handling, the magnetic surface had been entirely removed, the cards were really invisible to them. They did what they could, my hand being used to hold the cards down on the palette, the spirit people obtaining a little magnetic light from the magnetism flowing from my finger points, by which they could see very faintly, and so they produced something that looked like rough sketches. My neighbouring sitters spoke of my restlessness during the séance, but they did not seem to understand that the conditions would make me so.

Mr. Marklew picked up a lady's corset-steel in my bedroom and wished to father it upon me. All I can say is that I know absolutely nothing about it.

DAVID DUGUID.

## MRS. MARGARET FOX KANE VINDICATED.

The subject of Spiritualism was taken up recently at a meeting of the Medico-Legal Society of New York, and a motion was made that a special committee of the society should be appointed to investigate the mediumship of Mrs. Pepper, of Brooklyn, and Spiritualism in general. A woman doctor, Mrs. Mellen, who said she was not a Spiritualist, joined in the discussion. Mr. F. A. Eastman, writing in the 'Progressive Thinker,' says:—

'Mrs. Mellen's story had to do with one of the Fox sisters, Mrs. Margaret Fox Kane. She said that shortly before her death, in a room in a tenement-house on Ninth-street, she passed some hours every day at the bedside of the sick woman. Mrs. Fox Kane was unable to move hand or foot. There was not a closet in the place nor any other hiding place of any kind. And yet the knockings were heard, now through the wall, now through the ceiling, and again through the floor.

"They were heard," continued Mrs. Mellen, "in response to questions the woman put to her guide, as she expressed it, and she was as incapable of cracking her toe joints at this time as I was." The sequence was this, according to Mrs. Mellen: "One day she unexpectedly asked for paper and pencil. I brought the articles to her and she placed them on a small table that stood by her bed. She began to write feverishly, and kept this up till she had filled some twenty pages with rapid scrawling. When she had finished she handed me the pages, which I looked over, and to my surprise found that she had written down a detailed story of my life. The most startling thing did not appear till near the end, where Mrs. Kane mentioned the will of my mother and certain persons at Manchester, Ind. I wrote at once to my brother. He sent a friend to Manchester and the will was recovered. The persons who had the will were as ignorant of its existence as I and my brother were." This story determined the action of the meeting. The motion was carried to appoint a committee to investigate Mrs. Pepper.'

## LIFE STORY OF ELLA WHEELER WILCOX.

In the little autobiography entitled 'The Story of a Literary Career,' recently published through Elizabeth Towne, of Holyoke, Mass., U.S.A., Ella Wheeler Wilcox sets forth her belief that 'children inherit the suppressed tendencies of their parents,' and says, 'at the age of eight, I began to compose prose and rhyme, because the literary tendencies of my mother had never been gratified.' She relates her struggles with editors, and her slow but steady gain of recognition. The best turn that was ever done her was the unwitting act of a Chicago publisher, who returned a collection of her more impassioned poems with an insinuation that they were immoral. This was caught up by the press, with the result that the poems were published, with immediate success, and she was thus enabled to rebuild the old family home, which was fast going to ruin. Soon after that she married, and the rest of the story is sketched by another hand. A description is given of her summer home at New Haven, Conn., which is rich in souvenirs and tributes from writers, poets, actors and artists of wide repute. Her spiritual poems are too well known to all readers of our literature to need special reference here.



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### RATIONAL PRAYER.

The Spiritualist is specially interested in the subject of Prayer, and it is highly probable that along the lines of his researches and experiences the solution of the problem will be found. Up to the present time, belief in the efficacy of Prayer and belief in an arbitrary interfering God have gone together. In ancient times, the Gods were regarded as subject to human passions and prejudices, and open to bribes of flattery or the persuasions of prayer. Not seldom were they pitted against one another by their respective devotees. Different nations had their different deities who acted as their champions or executioners, and exacted the rigid homage of sacrifice and ritual and prostration. Thus, the ancient Jews annexed and were annexed by Jehovah. They believed they were his special favourites, and prayer was simply an appeal to him to keep his promises or take care of his own.

Even to our own day this idea prevails, though in a less reasonable and less reverent form; for, whereas the ancient nations appealed to their different Gods, modern nations profess to appeal to the same God; and Britons and Boers, and in the name of Jesus too, not so long ago besought Him to grant victory to their arms, almost in the spirit of the old Scotchman who, so it is said, prayed frankly, 'O Lord, tak it all frae them; and gie't to us';—an excellent representative this of the modern patriotic prayer.

The problem centres round two difficult points;—what to pray for, and to whom we should pray. The second of these will not generally be regarded as a 'difficult' point. 'To whom should we pray but to God?' would be the conventional reply. Yes, to God; but to what conception of God? We might almost ask, To what God? The ultra-humanised God of the ancient world is fast failing us:—the God who fashioned man out of dust, and woman out of a rib: the God who came down to look what men were about at the tower of Babel: the God who caused the sun to stand still, to enable a ruthless soldier to complete his slaughter: the God who withholds rain or sunshine, or who sends a plague as a punishment for neglect of Him. Yes: it is all going or gone, and for good, never to return. And what is taking its place? A greater, a mightier, a surer God:—a God immanent in all things; the guardian of all Law, the security of all Humanity's advance and gain, the vitality of all life, the *substantia* of all being, the secret of the living link between effect and cause.

What shall we ask from such a God? In too many prayers, He is entreated for special favours as though He could act in an arbitrary way, first to decide a fate and then to alter it. The following, from a religious paper, is

an instance of the survival of the superstition that lies behind these prayers:—

The safety of the Cunard steamers is proverbial, and the cause is almost universally assigned to the discipline enforced by the company; but it may be there is something in the fact, stated by Rev. E. P. Hammond, that each day one of the steamers sailed Mrs. Burns, wife of one of the proprietors, was accustomed (in 1868) to enter her room and pray earnestly that He who holds the winds in His hand would bring them safely to their desired haven.

But there was far more sense in the following somewhat satirical lines than in Mrs. Burns' prayers:—

Four vessels, all prepared to sail,  
Are waiting for a lucky gale.  
One is bound north, and one bound east,  
Another south, another west.  
The captains on their bended knees  
In earnest pray for a fair breeze.  
If each gets that for which he prays  
The wind must blow four different ways.

Paul, in one of his Epistles, says, 'Pray without ceasing.' What did he mean? An Irish priest was once asked why he repeated a short prayer such an enormous number of times. He replied, 'Are we not told to pray without ceasing?' 'Truly,' was the answer, 'Then why did you stop?' Taken literally, the command is monstrous, and is on a par with the ghastly folly and extravagance of the contortionist and pillar saints of the East. The meaning surely is, Pray, and again pray; and let there be no day without an uplifting of the spirit to God.

But there is a sense in which ceaseless prayer may be offered. All one's life might be a prayer. All work and play; all home-life and travel; all enjoyment of health and prostration in sickness, might be prayer. The farmer prays when he studies soils and the seasons, and falls in with Nature's commands, or appeals to Nature's powers. The seaman prays in paying attention to his compass, the wind and his wheel. The fog horn is a prayer. The captain on his bridge, silent, patient, resolute, unflinching, asking only for the thing that is, prays. The sensible priest, going his official round to bless the crops, and stopping at one farm to say, 'Prayer is useless here: this wants draining,' greatly prayed.

Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire  
That trembles in the breast.

Prayer is right and good and blessed as an unselfish upsoaring of the soul, as a longing for deliverance from sordid and downdragging conditions, as linking the spirit with The Unseen. When spoken in words, it is best expressed in the two great cries, 'Not my will but Thine be done' and 'Thy kingdom come; Thy will be done on earth as it is done in heaven.'

What we have to maintain, as Spiritualists, is that there is an open way between the worlds of sense and soul: and it is here that new light may dawn upon us,—new light as to prayer and as to how it is answered. The question is often debated whether it is right to pray for the departed: but a deeper question is rising—whether we ought not to pray to the departed. After all, prayer is only an appeal for help, or a mode of longing; and, if it were once perfectly certain that the wise, the good and the beloved were really near us, we see not how we could be rationally forbidden to appeal to them for guidance and consolation, for uplifting and peace.

MR. THOS. ATWOOD, who is a well-known contributor to 'LIGHT,' and who is now residing in Egypt, sends to the 'Egyptian Gazette' once a week a series of short paragraphs which he once described as 'the random thoughts of a vagrant mind,' and which are published with the title of 'Under the Mosquito Net.' Among other subjects he has had some interesting jottings on psychical subjects in the 'Gazette' of March 25th.



## SPIRITUALISM PURE AND UNDEFINED.

BY MR. JAS. ROBERTSON.

An Address given by Mr. Jas. Robertson to the Members and Associates of the London Spiritualist Alliance, on April 13th, 1905, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, Vice-President of the Alliance, in the chair.

(Concluded from page 190.)

There is one incident connected with automatic and direct writing which I should like to narrate, as it took place in my own presence. During August, 1896, I was honoured with a visit from that estimable pair, Mr. and Mrs. Everitt, at my coast house in Gourcock. When the new gospel of Modern Spiritualism gets written, many will say, 'Oh! that we had come into touch with this marvellous woman who was gifted to bring into clear view the facts of continued existence, and who cheerfully gave her whole being to scatter blessings around her!' (Applause.)

We were sitting one Sunday evening after tea, chatting about old workers who had gone on, and our speech was listened to by those ascended ones, who responded with their melodious raps. While we talked, an old friend, Mrs. James Bowman, the widow of a once well-known Spiritualist, made a friendly call, and at her advent the shower of raps increased in intensity.

The conditions were very harmonious—one of those rare occasions where all were of one accord and breathing a spirit that enabled the spirits to come into close touch with us. We went upstairs to the drawing-room, and, after some little time pleasantly spent, Mrs. Everitt said she felt an impulse to write something. No paper or pencil was at hand, but a young friend of mine tore off the fly-leaf from a letter he had in his pocket, and passed it, along with his pencil, to Mrs. Everitt. She then proceeded to write a message which purported to be from James Bowman, whom we had all known well, and when she had finished writing she handed back the pencil. The writing was a whole-souled greeting to his old friends, and a special message to his wife, characteristic of the man, and appropriate to the circumstances of his life. By this time the room was getting dark, and we lighted up. The document was handed round, and when it reached my son, who had been sitting at the piano, he at once said: 'Why, this is very like Mr. Bowman's writing.' My brother-in-law turned the sheet over and looked at the back, then handed it to the friend who had supplied the pencil, who also turned it over and passed it to Mrs. Everitt. Mrs. Everitt then said to Mrs. Bowman: 'Perhaps you would like to keep the message,' and she was about to hand it to Mrs. Bowman when she exclaimed: 'Why, here is something on the other side!' when we were all startled to see that there had been written, in the light, and with no pencil in the medium's possession, a response to what my son had said a few minutes before, in the words: 'Yes, it is your husband's writing,' and signed 'J. B.' This piece of writing was almost a facsimile of Mr. Bowman's, with which I and others were thoroughly familiar. This incident may not be able to stand the strain of the finical criticism with which our facts are so often met, but in my view it would be scarcely possible to get a better attested fact. (Hear, hear.)

I do not say for one moment that all so-called automatic writing is the work of spirits, but there is to be found, continually, unmistakable evidence that spirit people employ this mode of conveying their thoughts.

Personally, I have written out at times, when in a passive mood, what purported to be messages from the dead, which came to me without volition, thought, or effort. I could not call the process altogether automatic, but rather a rush of words, the purport of which was not entirely clear to me, which the pen rapidly set down. I have never been carried away by what was written, though I was certain that they were not the outcome of any previous mental experiences, but repeatedly have said to myself: 'These writings bear no mark of authenticity;

they are plausible enough, yet something more is needed.' Many of these documents I have put aside, thinking no more of them. Some unlooked-for incident would come into my life, and, on perusing these papers, I have been literally startled by the accuracy with which the unforeseen circumstance had been foretold. (Applause.)

There is another phase of spiritual phenomena about which Spiritualists have cavilled a good deal amongst themselves, viz., that called spirit photography. Once upon a time it was said, 'Only prove that the dead can come back and assist in imprinting their features on the sensitive plate, and all doubts will end.' Doubts, however, have not been silenced. Stainton Moses gave the subject the closest attention, and furnished a body of evidence of the most remarkable kind. The London Spiritualist Alliance has done good work in re-issuing 'Spirit Identity'; if it gathered together his articles on 'Spirit Photography,' which were printed in 'Human Nature,' they would, I think, confer a greater boon on the world than anything they have yet done in the publishing field. (Hear, hear.) Nothing more conclusive has ever been presented on the subject. Mr. Stainton Moses carefully compiled facts, experimented week after week, and accumulated unmistakable proofs that portraits of the departed could be obtained.

For years past positive statements have been frequently made that portraits of the dead have been recognised, only to be followed by a mad rush of critics, to dissect their genuineness. A cynical satisfaction followed if some possible flaw was conjectured. Very rarely does the medium get the benefit of the doubt. He may have an established reputation for probity, but let him enter this sphere, and at once suspicion is aroused against him, and no test seems entirely satisfactory to those who will not believe. We continually refer to Dr. Russel Wallace, to his clear testimony regarding the reality of spiritual phenomena; but we overlook his striking statements concerning spirit photography. He claims to have got his mother's picture, which was recognised in many quarters as a true likeness. There is an inordinate, unjustifiable, and intolerant scepticism abroad regarding the subject, and so long as it continues, the avenues will be largely blocked through which further evidence may be likely to come:—

'They can but listen at the gate  
And hear the household jar within.'

Mr. Traill Taylor, considered to be one of the most competent authorities on photography, conducted an investigation in the presence of Mr. David Duguid, the results of which have been published. Undoubtedly, with the most exact conditions, there came figures again and again upon the plates. I admit that none of the forms in this instance were recognised as portraits; but it was clearly proved that the medium was neither a conjurer nor a knave. What Mr. Taylor accomplished should have helped towards a settlement of the question.

Mr. Taylor, in an address delivered by him at the Spiritualist Conference in Portman Rooms, dwelt upon the important fact that where there were doubtful surroundings and unsatisfactory conditions, failure was the result; thus far he got, but, like many of us, he did not know what the right conditions are which can bring about the best results; for this we have still to experiment and wait.

I have a pretty good idea to what Mr. Taylor referred when he spoke about doubtful conditions affecting the production of phenomena, for at one of our meetings, when experimenting with Mr. Duguid, we had in our company a clergyman and another professional gentleman, either a barrister or accountant. Each effort made by Mr. Taylor to get a picture such as had come on the plate quite freely before, ended in failure. There was either not the power or no desire on the part of the unseen workers to respond; but immediately these persons had gone, convinced, no doubt, that we were a set of fools, splendid results followed. I thought then, and have oftentimes pondered over the matter since, that certain individuals when present at psychic experiments freeze up the psychic atmosphere and destroy all possibility of getting satisfactory phenomena. A good number of mediums and careful observers must have met with this state of things. It is quite in harmony with what Mrs. Oliphant Templeton, the Rosamond Dale Owen of other



days, once told me. She had gone, in company with Willie Eglinton, to an experimental meeting of the Psychical Research Society, but nothing could be produced on the slates; the medium was literally frozen by the conditions presented. Let us thank God there were no Researchers on the ground when those wonderful séances were taking place through the clean-hearted and noble George Spriggs at Cardiff, or, I am afraid, we should to-day have been without the most valuable testimony that was ever offered as to the great reality of materialisations. (Applause.)

It has been my privilege to come into close touch with several of the workers through whose instrumentality psychic pictures come. I have sat with Mr. David Duguid since he first manifested this form of mediumship, and have come across many mysterious problems, but never had any reason to doubt the honour of the man. (Applause.)

Some years since, the legal friend of whom I have previously spoken, was told by his clairvoyant daughter that he would receive a picture of his departed son, who had not been photographed before he died. The sister, who came to Glasgow with the mother in order to obtain the manifestation, always saw the face that was desired; but on developing each plate a picture of some other than the longed-for one was there. The boy's old toys were brought to assist the conditions, but disappointment followed each experiment. Months afterwards the sister wrote out a message from relatives in the spirit life asking for another attempt to be made in the bedroom from which the boy had been translated. Mr. Duguid was asked to pay a visit. My friend bought his own plates and chemicals; the plates were handed to Mr. Duguid, who, in the presence of the family, put them in the slide, which was conveyed to the bedroom and inserted in the camera. Six plates in all were used, which, upon being developed, showed that on four of them was the face of a boy. Mr. Duguid intended to take the negatives with him to have prints taken, but meantime left them overnight with the family. Their impatience was, however, so intense that they determined to try and print off an impression, and having some prepared paper at hand, the plates were put at one of the windows. Then, after much waiting, came a realisation of their hopes and a fulfilment of the spirits' promise, for the prints showed forth, clearly, no less than three well-defined likenesses of their lost boy, each being in a different position. There could be no possibility of mistake nor any room for deceit; the sub-conscious Ego, with all its powers, did not impress that face on the plates. Conclusive evidence such as this would stand the strain of even a Mrs. Sidgwick or a Podmore.

I have in my possession other test photographs which, perhaps, come closer to myself. Amongst my oldest friends in Glasgow is Mr. John Dewar. Mr. Dewar had a daughter named Jeanie, who went into the spiritual country when about twenty years of age. For many years she had attended the Lyceum which I conducted, and I was most familiar with the face that had so often looked into mine while I was speaking. I attended her funeral, and afterwards knew that she manifested her presence at the household gatherings. Years passed, and in the interval her mother also crossed the bar. Her brother, who then was resident in London, thought that if he went to Mr. Boursnell he might get his mother's picture. There came instead the well-known features of his departed sister, Jeanie. It was not a portrait that you had to read something into in order to complete the likeness, for undoubtedly there were portrayed the features of his sister, which could not possibly pertain to any other person. I was so struck with the marked likeness that I showed it to many who had known her in the body, and, without exception, all said at once, 'Jeanie Dewar, without a doubt.' Mr. Boursnell had no knowledge of the girl, the brother had no thought of getting his sister's picture, nor is it a copy of any portrait in existence.

If this was an isolated case, some might feel warranted in saying, 'Not proven'; but it is only one of a series, and dovetails into the accumulated testimony that establishes the reality of such phenomena. And yet Professor Richet, all unconscious of the wealth of evidence in this realm, said to Mr. W. T. Stead, the other week, that 'irrefutable photographs

of spirits do not exist.' Mr. Stead was, however, able to bring forth something beyond plausible theories. He informed the Professor that he had himself been the recipient of unmistakable portraits of deceased persons, and added to this information the very pertinent criticism, that the Psychical Research Society would never get hold of facts so long as every painstaking collector was treated as a fool or a knave. (Hear, hear.)

Of course there have been questions raised, and much disputation as to the genuineness of pictures from the source which gave Mr. Stead satisfaction. Many forms appear which no one recognises, and the same form gets duplicated with many sitters. But, in spite of this aspect, I have seen quite a large number of genuine portraits, vouched for by persons of position and intelligence, whose names I have no permission to mention. It is not everyone who desires to be drawn into a controversy, and to be buffeted by those who know nothing. Many are content to know that from this source they have received the certain assurance that their dead live, and are satisfied to let those who are without such knowledge wrangle as they may.

The late Alderman Barkas, of Newcastle, once told me that he had gone to sittings where so many apparently suspicious circumstances presented themselves that he instantly felt distrustful of what was going on. The ignorant observer, seeing such for the first time, would possibly have upset conditions, and believed there was fraud only. Not so Mr. Barkas, who was a truth-seeker and truth-finder; he continued to wait patiently, and invariably was rewarded, before the close of the meeting, with such proofs as made spirit action undoubted. There are many things we meet with in our investigations that we had better put aside for a season, until more light be ours; and, meantime, we are entitled to give the medium the benefit of the doubt. (Applause.)

I might extend my remarks considerably concerning spirit photography. I have a picture of my old friend David Anderson, the medium, which shows him with the wan features he presented to me before the change of death had come.

Outside this realm there is abundance of collateral evidence, bringing into view what Stainton Moses said, 'that there is an organised plan on the part of spirits to act on us, and on the religious thought of the age.' I have had so many rich experiences of spirit presence during thirty years that I cannot be affected by anything which would seek to minimise the spirits' work. I never fail to read everything on the subject that throws doubt on my strong belief; I laugh at the continual cry of calling for trained scientists to make a systematic investigation of spiritual facts. I do not recognise their fitness to deal with the peculiar experiences that have come to many. It is a sphere beyond their specific talents, and the majority of them have evidenced this in their investigation of Eusapia Paladino, in their examination of Stainton Moses' manuscripts, in the one-sided view taken of the personality of Madame Blavatsky. They have brought no gladsome feelings to aching and doubting hearts, but quibbled over things of little moment while missing the great central fact. Their scales, measures, 'working hypotheses,' and theories have been of little service in getting into touch with spiritual beings.

I might for many hours tell of incidents in which the spirits have played some definite part in my life. One case I might mention which I wrote down in my notebook at the time, and now, after a perusal of these notes, all the circumstances come clearly before me.

When a lad, I was brought into very close contact with a family with whom I spent many hours. The mother, with whom I was a special favourite, went into the Silent Land at the age of forty-three. There were sons and daughters, and amongst them all I was treated like a brother. Years sped, and the eldest son became a person of importance and wealth, and our relations gradually cooled. He was a pillar of the Church, while there had come to me free-thinking tendencies, and this, perhaps, more than aught else, drove us apart; but I was still in close association with the other members of the family. After years had passed, and in some outside kind of way, I heard that much of his wealth had taken wings. We did not



visit one another, and the report made only the faintest impression on me. I had become a Spiritualist, which was considered by him to be a worse form of heresy than what had preceded it.

One Saturday afternoon I travelled from Leeds with the idea that I might spend the Sunday in Middlesbrough, knowing that a friend of mine from Newcastle was going to speak to the Spiritualists there. I was in his company and that of some other Spiritualists all the evening. We strolled into the market-place, where there was much bustle, and a perfect babel of voices. Suddenly there came to me, without the slightest volition, 'Send £25 to —,' the name of my one-time rich friend of whom I have been speaking. I was literally startled, as the man was far removed from my thought. I cannot analyse the mode by which the message was conveyed, whether it was an objective voice, or my own lips which uttered the message automatically, but this imperative demand was impressed on me with great force. I was astounded, and sought to quiet my mind by saying, 'Well, if this comes to me again, I may believe there is something in it.'

I went to my hotel, and at breakfast next morning I mentally reviewed the incident of the night before, but there was no return of the sensations. I attended the forenoon meeting of the society, and after dinner went out to walk with my friends. We entered the public park in the centre of the town, when the same marked sensation was with me and the message, 'Send £25,' was repeated. I quieted myself by saying, 'This is Sunday, when I am unable to do anything. If I should again receive the message I will take some action.'

On Monday morning I parted with my friend, the speaker of the previous day, at the railway station. I was going to Saltburn, and he returning to Newcastle. After some consideration, however, he decided to wait in Middlesbrough until my return, when we could journey to Newcastle together. The train had scarcely begun to move with me when suddenly there came a return of the previous sensations, and a repetition of the request to send this £25. I scarcely knew what steps to take. The money was a considerable amount to me at the time, practically about as much as I could freely call my own; but the message was so imperative that, with pencil, I wrote in the train to my wife, asking her to call on Mr. — and offer £25. I posted the letter at Saltburn, and when I had done so I felt quite relieved. I did not seek to get at the philosophy of the matter; I had obeyed an impulse, a spirit message, or what you will. On my return to Middlesbrough I found my friend waiting for me at the station, but instead of taking the train for Newcastle, he suggested that I should go with him to visit an old friend of his named Fawcett, in the adjacent town of Spennymoor. I acquiesced, especially as I had a customer in the place on whom I might call. My friend entered a boot shop there, requesting me to call for him when I had got through my business. I did so, and was ushered into a cosy apartment at the back of the shop, where, after we had had tea, a séance was held. I had forgotten about the £25 incident, and certainly it never crossed my mind that here I would get light on the matter. The lady of the house was evidently a fine instrument for the spirit people, and we had one of those pleasant gatherings which give a fragrance to life. The medium had no sooner come out of trance than she began to describe, as standing close to me, a lady about forty-five years of age, and then she depicted in clear outline the form of the mother whose son I had been asked to aid. It flashed upon me at once that she was the source of the inspiration which had so affected me. The medium, continuing, said: 'She speaks different from me, and calls you "Jamie,"' which was the name the spirit lady had ever called me by when a boy. I was quite unknown to the medium, and she had not heard my Christian name mentioned during the interview.

But now to the sequel of my story. It seems that the crash which had come upon Mr. — was greater than I had realised, and the sum of £25 was the amount required to set an important matter right. After my return to Glasgow, he wrote me that the entrance of my wife, with the pencilled letter in her hand, seemed to him the visit of an angel of

Providence. In my reply I told him that the real servant of Providence was his own mother, who had urged me to meet his needs. (Applause.)

This is but one of the many incidents which have helped me to realise how real and active are the people who may be hidden from physical sight. I know that a great man like Professor Richet has said that science demands this and that presentation of experiences, 'that scattered facts should be more or less co-ordinated with proof, and demonstrations founded upon frequent repetitions.' What science may demand has never troubled me; I have not required anything from the spirit side, but have been content to take the good things they have scattered across my pathway in a thankful spirit. Surely there is some value in setting forth an experience of which you are perfectly assured, even though you might not be able to demonstrate it to the satisfaction of all sceptics. I hold that the many records of spiritual experiences, as detailed by a Russel Wallace, a Dale Owen, an Espérance, a Stainton Moses, have been of incalculable service to humanity. (Applause.)

It almost looks as if Professor Richet had modified his demands since his presidential address to the Society for Psychical Research, or that in some moods he comes close to the Spiritualist's position. In the new magazine, 'The Annals of Psychical Science,' which presents quite a friendly hand to Spiritualism, we find the learned Professor using terms which are quite unusual from his school. He speaks of Spiritualists as men of honour and talent, who do not deserve to be disdainfully treated; and he goes further and asks if there must needs be an official science, or scientific orthodoxy, and says that it is hardly necessary to hold a diploma before investigating the great domain of spiritual facts. Perhaps, one of these days, the Psychical Research Society's 'Proceedings' will contain an admission that we have been the real scientific observers, and that all who desire knowledge regarding spiritual things, and to be conscious of the continuity of existence, had better attach themselves to the body of Spiritualists. (Applause.)

After all, have we not heard far too much of this word 'scientific'? Has it not become like the blessed word 'Mesopotamia,' without any meaning for us? Was Lord Kelvin scientific when he said of hypnotism that what was not fraud was the outcome of bad observation? Was Huxley even sincere, let alone scientific, when he said of spiritual facts that, if true, they did not interest him? Was Professor Lankester scientific when he snatched the slate from Dr. Slade? Was Myers scientific when he passed over the rich and profound writings of Davis with the remark that 'through his unlettered mind a kind of system of philosophy was given'? Is Podmore scientific because he will persist in shutting his eyes to every well-attested fact? To be scientific surely does not mean to be obtuse and blind! Outside Sir William Crookes and Dr. A. R. Wallace, where has there been the manifestation of ordinary clear observation? The Sidgwick's have looked out and seen the clouds, but never the sun aloft. However great their gifts may be in some directions, in this realm they have manifested incapacity and sluggishness. We require to be the leaders in pointing the world to the light and wisdom which are streaming from above. (Applause.)

I do not believe that this sublime fact, that the dead are with us, is ever going to be fostered by those who are called scientific. They are evidently not endowed with the faculties and temperament necessary to extract truth. If we desire to keep out of fogland we will walk in the path of the older Spiritualists who did establish something we should be proud of.

The wise people on the other side of life have all the time given the vision and spoken the word to those who were prepared for the recognition of spiritual realities. Those who know through every faculty of their being that the dead return, are not going to halt in their labours because a small body of men are short-sighted and lag behind in the march.

In conclusion, I would say that my spiritual experiences have been as real to me as the incidents of my external life. I have not used one set of faculties in estimating them and brought another set to bear on the conduct of my business. On both planes I hope reason and judgment have played a part. (Applause.)



For me, Spiritualism has ever appeared rational ; I have had but few difficulties, and therefore have cause for rejoicing. I am only one of many who could speak as I do now, men and women who *know*, and who cannot be affected by theories, which theories may reveal some of the mechanism by which some things are brought about, but cannot explain away the great fact that spirit people are in our midst working continually with us and for us. Our business is to declare boldly that which we have seen and heard, without waiting to find if such is in harmony with the observations of others. Every new truth which blesses the world conflicts at first with old ideas, and those who stand for it have to accept at times hard names, and feel the irony of the world ; but who would counsel silence in face of the confusion and unrest which prevail ? However feebly we may set forth our bright knowledge, there are some minds, like Simeon of old, waiting for the consolation, who may be fired with a new zeal, and go farther on the road to bless, than we have the time or power to go.

We have not caught sight of everything that is to be known ; Spiritualism is as yet but a little child with infinite possibilities. As Emerson has written : 'The Star once risen, though only one man in the hemisphere has yet seen its upper limb in the horizon, will mount and mount till it becomes visible to other men, to multitudes, and climbs, the zenith of all eyes.' (Loud applause.)

After some questions from, and a few remarks by, friends in the audience, a very hearty vote of thanks was passed unanimously to Mr. Robertson for his able and stirring address, on the motion of Dr. J. M. Peebles, seconded by the Rev. J. Page Hopps.

### FIVE SPIRITUAL POETS.

'Spiritual Ideality in Dante, Milton, Klopstock, Goethe, and Mickiewicz,' is the title of a series of lectures delivered at Milan in 1903, by Signor Pietro Raveggi, one of the editors of '*Luce e Ombra*.' These lectures are intended as examples of the study of modern literature, with a view to tracing 'how the flame of spiritual ideality shines forth in the works of nearly all the great exponents of the dream of human redemption upon earth.'

The first lecture is on 'the Dante of Poland,' Adam Mickiewicz, who was born in 1798, and began to write in 1819.

Like Dante, he presents manifold aspects, for in his works we meet with the prophet, the mystic, the politician, the supreme artist, with all the passions inherent in these gifts. His second series of poems reach a high pitch of patriotic ideality, and are dominated by impulses from the spiritual world, which, he affirms, exerts a powerful influence on earthly destinies. In one place he says :—

'Brother ! your spirit has taken flight—it wanders in a distant country. Perhaps it reads the future in the skies opened to it alone ; perhaps it confers with its familiar spirit friends, who narrate to it what they have learnt among the stars. How strange your eyes look ! The pupils shine with flame, but the eyes tell nothing, they no longer ask anything. The spirit has left them, and they glow like camp fires quitted by an army, silently, and in the shadow of night, to go upon a distant expedition. Before the fires are out, the army will have returned to the camp.'

Having been appointed to a professorship at the Collège de France, he introduced into his lectures on literature a discourse 'on the influence of great spirits on the destinies of our material world,' in which he proclaimed his belief that :—

'Inspiration will always prove to a man of candid mind the existence of that invisible and mysterious world, which the Christian accepts as a dogma, and to which the philosophy of consciousness is always irresistibly brought back by logic itself.'

Almost the same conclusion, says Signor Raveggi, at which numerous great scientists have since arrived, yet this termination to his course of lectures led to the suppression of his professorship by the French Government.

In the second lecture, Signor Raveggi groups together 'the Poets of the Celestial Vision,'—Dante, Milton, and

Klopstock, representing them all as being under the potent influence of an exalted sense of love. Of Dante he says :—

'We must consider him as an Initiate of the Hidden Wisdom, for in all his writings we find traces of the constant study that he devoted to it. . . . Only an initiate could attain to such sublime visions of the soul. . . . The vision of the "*Divina Commedia*" is perfect in its *ensemble* ; the three stages of eternal death, of expiation, and of a life of bliss beyond all conception of time and space, which awaits the fully spiritualised soul, are therein reproduced with such truth of portrayal and such precision of language as are only possible to an exalted spirit, favoured and aided by the invisible powers.'

After alluding to Milton's political career and subsequent blindness, Signor Raveggi says :—

'But in the night the cast-off and persecuted poet was visited by a celestial woman, so he asserted, who came down to dictate to him his immortal verses.'

As Milton reminds us of Dante, so does Klopstock owe his inspiration to Milton, for it was by reading '*Paradise Lost*' that he conceived the idea of presenting his Fatherland with a poem not less worthy, and outlined the scheme of the '*Messiah*.' Signor Raveggi says :—

'The Celestial Vision, as presented by all three great poets, closes with the joys of heaven, in token that the human soul must ever continue to hope, in spite of all the suffering and the painful trials which it will have to encounter. The starry heavens, the mysterious voices which come from the Invisible, are there to promise joys ineffable after the long and dolorous course of expiation which it is the soul's destiny to traverse.'

In his third lecture, devoted to Goethe, Signor Raveggi compares Goethe with Kant, as representing the poetical and the philosophical sides of the same essential conception, yet coming to the same conclusions in the end, and says :—

'Nor could it be otherwise, for while in Kant the contemplative spirit of his people had leaped to the highest speculations of *Pure Reason*, it had also shown a glimpse of the possibility of a *higher reason*, above all human understanding, postulating the existence of another world more substantial and less illusory than our own ! So in Goethe this same contemplative spirit . . . turned, in the light of a transcendental faith, towards the vision of that spiritual immortality of the entity which logically must exist.'

Such a poem as '*Faust*' shows, in the opinion of Signor Raveggi, that the poet was inspired, and must have had acquaintance, even if unconsciously, with the invisible world, from which proceed the influences which produce all great poetry. From this world Dante, Æschylus, Milton, Shakespeare and Victor Hugo, like Goethe, drew their images ; their inspiration was 'unconscious converse with the world of souls,' and therefore the calmness with which such minds regard death is not surprising.

Goethe one day remarked to his friend Eckermann, that at seventy-five years of age one cannot help sometimes thinking of death. He continued :—

'This thought leaves me perfectly calm, because I have the firm conviction that our spirit is absolutely indestructible in essence, and that it continues active from eternity to eternity. It is like the sun, which only seems to our mortal eyes to disappear ; for in reality it only hides itself from us in appearance, and proceeds on its course to illumine other eyes, which look eagerly for its coming.'

Goethe was so firmly convinced of the immortality of his spirit that, speaking of Nature, he affirmed : 'Life is her most beautiful conception, and death is but the device that she employs for the multiplication of life !'

UNITED IN DEATH.—The '*St. Petersburg List*,' No. 396, 1904, states that a man who lived in a mill near Cologne became seriously ill from the excessive heat. A doctor held out hopes of his recovery. While watching by his bedside his relatives heard a voice say : 'Friend Alfred, we are going now into a better world, our turn has come.' They rushed to the window, but could see only the moonlit open country. The patient awoke and exclaimed : 'I hear your voice, friend Edward, and will go with you to the better world,' and died. A telegram from Munich, the next morning, announced the death of Edward Ritter. By their papers it was found that these two were university chums, and had agreed that the one who died first would, if possible, appear to the other.



TESTIMONIAL TO MR. DAVID DUGUID.

Dr. Alfred Russel Wallace, in 'LIGHT' of the 1st inst., kindly suggested that the great body of Spiritualists, especially those who have attended his séances, should show their appreciation of the life-long services of Mr. David Duguid by subscribing towards a testimonial for his benefit. The following sums have come to hand, Dr. Russel Wallace accompanying his remittance with the remark that he 'still believes in Mr. Duguid's integrity, Mr. Marklew's statements notwithstanding.' Doubtless further contributions will reach us from other friends of Mr. Duguid:—

	£	s.	d.
Dr. Alfred R. Wallace ... ..	2	2	0
Mr. James Robertson ... ..	2	2	0
Mrs. Alicia Flint ... ..	1	0	0
Dr. Berks T. Hutchinson ... ..	0	10	6
A Friend ... ..	0	5	0

LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

The Duguid Séances at Manchester.

SIR,—Considering the serious nature of the charge made by Mr. Marklew against Mr. Duguid, and also that he had so recently asked in the columns of 'LIGHT,' 'when will this "medium-baiting" cease? When will the advocates of Spiritualism be freed from the odious necessity of repelling the attacks, veiled and open, from enemies within the camp?'—I cannot help feeling that, instead of the unseemly haste with which Mr. Marklew rushed out a special edition of his paper, a few more days of deliberation would have been desirable, so that he could have consulted some of the friends who so lately testified to the satisfaction they had derived from Mr. Duguid's unique mediumship.

Mr. Marklew says that he 'has given very serious thought to the gravity of the matter.' Well, that is desirable where the character and good name of one of the most remarkable mediums in Great Britain are at stake, but it would have been well had Mr. Marklew mellowed his thought with charity. That Mr. Duguid was not actuated by mercenary motives is conclusively proved by his forty years' gratuitous mediumship and the fact that, could he have stayed longer in London, many other séances might have been arranged.

Again, Mr. Marklew suggests that Mr. Duguid did not go under control, and that the trance state was merely assumed. This is disproved by Mr. Marklew's own statement that 'while Duguid painted I watched him closely, with my face within a foot of his face, and I will do him the justice to say that I did not see his eyes open.' Well, Sir, in the name of Justice did not that conclusively prove that he was painting under spirit control? What sort of landscape could Mr. Marklew paint with his eyes shut?

The medium, says Mr. Marklew, produced a couple of cards and 'without showing them to the sitters for examination or waiting a moment, he whipped the corners off them'; and yet he affirms that he 'distinctly saw that a corner of one card had been tampered with . . . and another corner attached by an adhesive substance.' Though he secured the corner, and conversation ensued, yet with the card lying in front of him, in a bright light, he did not, apparently, think of the very simple test of proving his theory of fraud by trying to fit, or compare, his corner with the card!

Without any previous notice, he then, in the middle of the séance, tried to impose new conditions on the controls, which conditions they naturally declined. This, Mr. Marklew, who is, I believe, an inspirational medium, considered was unreasonable; but how would he like it if, after having mounted the platform, and when about to commence his oration, he were suddenly requested to give it under different conditions, say, with his back to the audience? Any fresh mode of testing has to be carefully considered by the unseen artists, who, though quite willing to try experiments, naturally resent dictation. It must be remembered that Mr. Duguid is the only one out of forty millions through whom they can work in this particular manner.

That Mr. Marklew did not succeed in holding the scales of justice perfectly even is, I think, sadly patent when we notice that though he describes, with melodramatic effect, the finding of two old cards which the poor old man had overlooked, yet

he omits to state that the corners which were torn out of them would not have fitted the cards on which the oil pictures were painted by the spirit workers.

Mrs. K. T. Robinson writes me: 'I never heard Mr. Duguid say he had no cards on him, nor did I hear the question asked,' and as Mr. Duguid is deaf, particularly when under control, probably many of Mr. Marklew's remarks were not heard by him at all. We are not told how long the dark part of the séance continued, but it usually occupies from four to seven minutes, during which time two pretty little landscapes are painted. These are generally quite distinct in character and usually are by different artists. Mr. Marklew acknowledges that one of the sitters, being a good clairvoyant, said 'that he saw the spirit operators at work'—but even this is accompanied by a sneer.

Then Mr. Marklew says: 'I propose now to sum up the evidence. I am as sure as anyone can be, under the circumstances, that Duguid had four cards on his person at the beginning of the séance. Two of these had paintings on'—(There is not a shadow of proof for this statement.—H. B.)—'and two were blank. . . . The boxing gloves and lattice work were merely aids to deception,' and so on and so on. Having found a lady's corset steel in the bedroom occupied by Mr. Duguid, he proceeds to suggest what it might or might not have been used for. There is not an atom of evidence to connect it with Mr. Duguid in any way, and yet Mr. Marklew insinuates that it was used by him. As to carrying the cards already painted to a séance, it would be impossible to do so in the way suggested, and again Mr. Marklew forgets that on several occasions the medium has asked to be searched before the séance.

During his recent stay in London Mr. Duguid gave a materialising séance at my house. About a dozen spirit friends, including my dear mother, appeared, and having also had the privilege of asking many questions of his guides, I am naturally indignant at the treatment he has been subjected to by one who posed as his friend.

In a recent number it was stated 'The "Medium" is a friend of the mediums.' If the last issue is a token of friendship then may God help the mediums!

H. BLACKWELL.

P.S.—I hope that Mr. Duguid may arrange to give three séances to the Psychological Research Society, as suggested by the Birmingham Ethical Society, and feel sure that, given good conditions, the result would be highly satisfactory.

SIR,—I am on holiday at present, but 'LIGHT' has been forwarded to me, and I write merely to say that the alleged exposure of Mr. Duguid by Mr. Marklew has not the slightest effect on my complete belief in the genuineness of Mr. Duguid's mediumship. Having known him for twenty years, having had the fullest and most complete manifestation of every form of his marvellous mediumship under every possible test, I again say that he is too honest and simple-minded a man to defraud anybody. Besides, *cui bono*? What would it profit a man with a record like his to do it? Not the miserable pittance he has usually got for his services, nor the glory of exhibiting his powers in a new circle, because after forty-five years of successful mediumship, and with seventy-four years behind him, there is no glory in that to a simple-minded and modest soul like him. As I have said before, there is neither money nor glory in Spiritualism, but usually sneers and contumely.

Permit me also to say that for forty-five years I have been daily in contact with men of every class and profession; my knowledge of the seamy side of human nature, acquired in courts of civil and criminal jurisdiction, has been very extensive, and, although I desire no controversy with those who denounce Mr. Duguid as a fraud, I can only say that his record is so clear and his mediumship so undoubted and so well attested that some explanation other than that of fraud must be found for recent episodes.

AN OLD CORRESPONDENT.

Mr. C. C. Massey ('C.C.M.').

SIR,—I have read with sympathetic interest the very appropriate tributes to the memory of my friend, Mr. C. C. Massey, in 'LIGHT' of the 15th inst. May one so far West as Devonshire be allowed to add his testimony to Mr. Massey's beautiful personality? I have indeed been fortunate in having his friendship for the past eleven years. Being a native of Culmpton, I was providentially brought into contact with Mrs. Penny, well known to old readers of 'LIGHT' as a devoted student and teacher of the philosophy of Jacob Boehme. At Mrs. Penny's transition, in 1893, Mr. Massey and I found each other out, and the beginning of our correspondence was



vitalised by a common esteem for the gifted lady who had just departed. My correspondence with 'C. C. M.' soon ripened into a sincere friendship, in which the pure desire of a disciple to know the principles of his master's philosophy was met by the master's alacrity of sympathy and willingness to pass on the spiritual knowledge he had reaped to a ready and receptive mind. It was truly a case of—

'One that loves and knows not,  
Reaps a truth from one that loves and knows.'

He lives in a very true and real sense in and with all of us who had the privilege of close communication with him. In his letters to me he constantly insisted that the differences in social status here were purely accidental, and of no account if a spiritual relationship could be discerned; that was his characteristic reply to a reference I made to my vocation as a working mechanic.

Mr. Massey loved truth above all things, and his thought belongs to the empyrean of metaphysics, where faith can look undazzled on the beauty of the Divine Humanity, in which the whole race is organised. This clear, intellectual vision of reality went hand in hand with an unalloyed humility mediating indwelling life and power.

'C. C. M.'s insight and intelligence were strong and active to the last. His knowledge of Church history and Christian doctrine was profound. His reverence for Catholicism was illuminated by a pure, logical philosophy rationally comprehending schism and disruption. The mysticism of this genuine thinker was of the type which sees divinity in Nature masked by the crude 'matter' of the senses. To him the external universe was 'the living robe of Deity,' and it is significant that his deeply written letters of only a few weeks ago were principally concerned with the great central doctrine of Christianity, viz., the Eucharistic Mystery.

In conclusion, I quote an impressive passage from one of his letters which best illustrates the ruling love of his life: 'That love of truth for its own sake carries us certainly to it—into it, into its perfect peace and blessedness, is my profound faith. In the philosophy I follow, "truth" is no intellectual abstraction; it is integral, concrete, personal—it is God.'

GEORGE H. POAKE.

Parr-street, St. James', Exeter.

### 'The Art of Being Kind.'

SIR,—In reply to Mr. Jno. Mould's letter regarding 'The Art of Being Kind,' in 'LIGHT,' of March 18th, I am loath to say anything that might lead in any way to discourage kindness between fellow creatures—there is great need of an increased exercise of this virtue, the emotional side of human nature having been stunted in the rage for intellectual development; but truth is truth, and all the sophistical reasoning in the world will not make it otherwise.

I can only repeat my conviction that what the sad world needs is wisdom rather than kindness, for the simple reason that wisdom would necessarily bring kindness in its train, whereas kindness, unfortunately, is not necessarily accompanied by wisdom.

If words mean anything the sense of the lines in question is that the remedy for all the sadness in the world is kindness. This is so conspicuously untrue that I can only express my wonder that anyone so convinced of the stability of truth as your correspondent assures us he is, can dispute the point.

Take the case of an ignorant mother on the sudden death of a beloved child; will all the kindness imaginable relieve her grief in the slightest degree? But remove her ignorance concerning death and teach her that her loved one still lives and has only journeyed on before, and she is consoled at once.

Or, that of the materialistic unbeliever who knows not God; he must be miserable and unhappy under any conditions. What can kindness do for him—even 'a trained and disciplined kindness'—but let him learn to know and love God, and to do his duty to God and man, and he will forthwith become happy. It is doing one's whole duty that causes happiness; and this only the wise can do.

Can Mr. Mould deny that the root of all the sin and sorrow, and consequently of the sadness, in the world is ignorance? And is it practising the art of being kind to try to propagate what is untrue? Those misled by it will hardly think so, I imagine!

And will he be good enough to explain how anything can be beautiful which is untrue, truth being the first essential to beauty?

A. K. VENNING.

Los Angeles, Cal., U.S.A.

## SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Boddington delivered a splendid seasonable address on 'The Resurrection.' Mrs. Weedmeyer followed with clairvoyant descriptions, all being recognised. Sunday next, at 7 p.m., Mr. D. J. Davis and Mrs. Webb.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Wednesday, the 19th inst., Mr. Ronald Brailey gave psychometry. On Sunday last Nurse Graham was very successful in giving clairvoyant descriptions of spirit friends. On Sunday next, at 7 p.m., also on Wednesday, May 3rd, at 8 p.m., Mr. G. H. Bibbings.—W. T.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last, at 7 p.m., Mr. Smith, in a pleasant talk, introduced several deep matters for us to think about. After-circle very successful. Lyceum at 3 p.m., well attended. Union of London Spiritualists will meet here on Sunday, May 7th. Conference at 3 and 7 p.m.; tea provided. Next Sunday, at 7 p.m., Mrs. Wesley Adams.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last the morning circle was well attended, showing increasing interest in the neighbourhood. In the evening Mr. H. Wright gave an exceedingly interesting address on 'The Power of Thought.' Sunday next, at 11 a.m., circle and healing; at 3 p.m., Lyceum; at 7 p.m., Mr. H. Fielder. Monday, at 8 p.m., Mr. Ronald Brailey, clairvoyance.—H. G. H.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last, morning and evening, excellent addresses were given by Miss Porter on 'Love' and 'The Continuity of Life.' Her clairvoyant descriptions were recognised and her psychometric readings were accepted as correct. On Saturday, the 29th inst., at 8 p.m., a séance will be held by Mr. Ronald Brailey (tickets 1s. each), and on Sunday evening next Mr. Brailey will give psychometry, &c. Mr. Stocker, in the morning, will speak on 'The Religion of Christ.'—A.C.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday morning last Mr. E. W. Wallis spoke to an interested audience on 'Psychic Gifts, and their Cultivation,' and, in the evening, to a large congregation, his controls discoursed on 'The Spiritual Significance of Easter.' The good and harmonious conditions which prevailed seemed to help the spirit friends to make one of their finest efforts, and the chairman expressed the gratitude and delight of all. Sunday next, at 11 a.m., Young People's Society; at 7 p.m., address by Mr. A. Steel, clairvoyance by Mrs. Weedmeyer.—H. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday, the 16th inst., Mr. E. W. Wallis spoke ably on 'Life's Meaning and Mystery in the Light of Spiritualism.' At the close Mr. Wallis expressed his pleasure at seeing amongst the audience the Rev. T. Grimshaw, from America; and the members and friends gave this brother a hearty welcome to Cavendish Rooms. On Sunday last Mr. J. W. Boulding gave a brilliant address on 'The Vision of God,' which greatly pleased his hearers. Mr. W. T. Cooper presided over the meeting. On Sunday next, at 7 p.m., Mrs. M. H. Wallis will give answers to written questions from the audience.—S. J. WATTS, 18, Endsleigh-gardens, N.W.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last much interest was displayed by investigators, who were delighted with Mrs. Turnpenny's uplifting discourse upon 'The Christ Life of being and doing Good.' In the after-circle many special tests of spirit presence were given. Among the mediums present were Mrs. Besan, Mrs. Main and Mrs. Turnpenny.

SHEPHERD'S BUSH.—Our social gathering at the Athenæum on Good Friday was a grand success. We thank our Fulham friends for attending and showing that they appreciate all endeavours to bring about a better understanding between the different societies in the Metropolis. For the musical programme we also thank the numerous artists who kindly gave their services.—E. T. ATKINS, Sec. pro tem.

PLYMOUTH.—Balfour Hall, Princess-square.—On Sunday last Mr. Warner Clark's lecture on 'The "Clarion" versus the Bible,' was greatly enjoyed. Mrs. Trueman's clairvoyant descriptions were particularly clear and convincing.—H. S.—Oddfellows' Hall, Morley-street.—Our usual week night meetings were very interesting, and on Sunday last Mr. A. W. Clavis discoursed on 'Is it nothing to you all, ye that pass by?' Mrs. Hoskins rendered a solo very nicely. Miss Lavis's clairvoyant descriptions were much appreciated.—A. W. CLAVIS.